The Divine Life

VOLUME XXI
NO. 2
FEBRUARY,
1959

MONTHLY JOURNAL OF THE DIVINE LIFE SOCIETY

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ॐ

1st February 1959

S. V. Ramachandra Rao
17.B.BS
London.

A Vyavahara Jnani may experience a little pain.
A Siddha Jnani who is in the State of Turya will have no pain at all.
A Sage who has merged himself in Brahman will cast off his body within 14 days.
A Sage has no Prarabdha for the Brahmakara Vritti. He may have a little Prarabdha
May Lord Bless you
Sivananda

SPIRITUAL CALENDAR

(Sivanandanagar : Feb. 20 to March 19, 1959)

February

22/23 Purnima

March

3 Ramdas Jayanti
5 Ekadasi
6 Pradosha Puja
7 Mahasivaratri
8/9 Amavasya ; All-Souls Day (local)

Special Ganga and Lakshmi Pujas on all Fridays.

GRAMOPHONE RECORDS

Thirteen Gramophone records, containing songs, Kirtans and speeches of Sri Swami Sivananda and also two plates by Mrs. Rajalakshmi, rendering some Sanskrit compositions on Swamiji in Karnatik Ragas, are available from the Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P., at Rs. 4/- per plate (packing and postage extra).

THE DIVINE LIFE

VOLUME TWENTY-ONE | FEBRUARY, 1959 | NUMBER TWO

Sayings of Mencius

There is an appointment for everything.

He who has exhausted all his mental constitution, knows his nature.

All things are already complete in us.

To act without understanding, and to do so habitually without examination, pursuing the proper path all the life without knowing its nature, —this is the way of multitudes.

Kindly words do not enter so deeply into men as a reputation for kindness.

Let a man not do what his own sense of righteousness tells him not to do, and let him not desire what his sense of righteousness tells him not to desire.

Men who are possessed of intelligence, virtue and prudence in affairs will generally be found to have been in sickness and troubles.

There are those who are great men. They rectify themselves and others are rectified.

What belongs by his nature to the superior man are benevolence, righteousness, propriety, and knowledge. These are rooted in his heart.

Anciently, men of virtue and talents by means of their own enlightenment made others enlightened. Nowdays, it is tried, while they are themselves in darkness, and by means of that darkness, to make others enlightened.

Words which are simple, while their meaning is far-reaching, are good words. Principles which, as held, are compendious, while their application is extensive, are good principles.

The words of the superior man do not go below the girdle, but great principles are contained in them. The principle which the superior man holds is that of personal cultivation.

The disease of men is this: they neglect their own fields, and go to weed the fields of others, and what they require from others is great, while what they lay upon themselves is light.

The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers.

Those who follow that part of themselves which is great are great men. Those who follow that part of themselves which is little are little men.

I like life, and I also like righteousness. If I cannot keep the two together, I will let life go and choose righteousness.

I dislike death indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger.

Shall it be said that the mind of any man was without benevolence and righteousness ? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can it—the mind—retain its beauty? But there is a development of its life day and night, and in the calm air of the morning the mind feels, in a degree, those desires and aversions which are proper to humanity, but the feeling is not strong, and it is

fettered and destroyed by what takes place during the day. This fettering taking place again and again, the restorative influence of the night is not sufficient to preserve the proper goodness of the mind, and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals.

Men must be decided on what they will not do.

The great man is he who does not lose his child's-heart.

That whereby man differs from the lower animals is but small. The mass of people cast it away, while superior men preserve it.

When it appears proper to take a thing, and afterwards not proper, to take it is contrary to moderation. When it appears proper to give a thing and afterwards not proper, to give it is contrary to kindness. When it appears proper to sacrifice one's life, and afterwards not proper, to sacrifice it is contrary to bravery.

Here is a man who treats me in a perverse and unreasonable manner. The superior man in such a case will turn round upon himself: "I must have been wanting in benevolence. I must have been wanting in propriety. How should this have happened to me ?"

He examines himself and is specially benevolent. He turns round upon himself, and is specially observant of propriety. The perversity and unreasonableness of the other, however, are still the same. The superior man will again turn round on himself: "I must have been failing to do my utmost."

Benevolence is the tranquil habitation of man, and righteousness is his straight path.

It is the nature of things to be of unequal quality.

(Mencius [372-289 B.C.] is an illustrious sage whose influence on Confucianism is next only to that of Confucius.)

Sivaratri Message

Ideals of Spiritual Life

Besides the mythological and the ritualistic details of the observance of the Sivaratri, there is a central ideal which the occasion symbolizes. It is the ideal of spiritual life, particularly of renunciation, self-denial, purity, devotion to God. It is a common ideal of every human being, irrespective of religious ties. Modes of worship, ritualistic observances, may change from time to time, but the basic urge in life to rise above limitations, inadequacies, to progress towards the ever-elusive goal of perfection, continues to throb in the heart of man, and as long as it throbs, he progresses, while the moment it stops, he starts to vegetate, or becomes a bigot, an ignoramus, a megalomaniac.

HAPPINESS

Experience teaches that no one, indeed, is really happy, or enjoys an unmixed state of peace and happiness, that out of possession comes no satisfaction but from renunciation, out of sense-gratification comes no satiation but from healthy self-denial, out of materialistic pursuit comes no peace but from an inner purity of heart, out of intellectual wrangling and emotional void comes no happiness but from true devotion to God. One finds in life that, in spite of worldly success, material comforts and intellectual brilliance, in spite of everything, there is an immeasurable emptiness, an utter loneliness of spirit,—at least for all those whose minds have not become atrophied,—which nothing in this world can fill.

GOD

Then the mind of man turns to God, and one starts to think of Him in many ways. But even in this thinking of God and of one's relationship to Him, if one has a crude conception of His part in the chaos of life and world, if one tries to justify the happenings around oneself as per one's pet fancies about an arbitrary divine decree and God's favouritism to obsequious devotees and addiction to panegyrics, if one has still to overcome his gross desires and morbid cravings, ambitions and attachments, if one is yet a slave of the senses and tries to satiate them through beseeching divine meditation or favour, then even God cannot give peace or happiness to man.

The concept of God has been very much mixed up with local traditions, racial and historical backgrounds, from time immemorial, and one finds Him portrayed, at times, as one subject to likes and dislikes, as an arbiter in earthly disputes, favouring those who owed allegiance to Him and opposing those who did not, as someone who is a champion of what is good according to human valuation, and so on. Religion associates God with goodness so that one may try to evolve by being good and doing good. But God is beyond good and evil, for if we make Him responsible for all that is good, who could answer for the evil? Good and evil, virtue and vice, are relative terms, and the position of God has necessarily to be above them.

MAN

For the inequalities and inequities in life, the thinker makes man responsible for his fate, his past actions being the determining factor for his present state, thereby giving him the impetus and the lure for a better state of existence through the means of goodness or good actions, which contribute as well to social harmony and communal welfare, while providing man a very necessary restraining law so that he may desist from any wrong, that he may not disturb the peace of his life and of his future life, or be a harmful element to society.

The doctrine of action and reaction and rebirth also gives man the hope of fulfilling in the next-life all that could not be fully achieved in this, offering him more chances to better and redeem himself, and thus excluding the possibility of a forthright damnation to hell or a quick promotion to heaven. But the very important factor in this is the position of God, making Him impartial and unrelated to the chaotic conditions of the world, for which man is made responsible.

REALIZATION

Therefore, it is said, to try to be emphatic about what God is, is to deny Him, to describe Him is to negativate Him. He has to be felt, realized, beyond the realm of the mind, the intellect, the senses. However, since life on earth happens to be a relative entity, and human mind a limited agency, the process of realization has necessarily to begin in the sphere of relativity. An imperfect means of perception, such as the mind, cannot have the fulfilment of the realization of the infinite, which is formless, nameless, qualityless, and beyond anything that is conceivable. The infinite, in the ultimate analysis, has to be so, for, otherwise, it will be impossible to preserve the position of God in its pristine absence of anything that is open to question.

Hence, to realize God, the mind has to associate itself with all that is positive and noble as being divine, since, in human nature, the positive qualities have an elevating force, and the negative propensities a degrading tendency. By being in a perpetual state of movement in the sphere of the cultivation and assimilation of the positive qualities in life, one transcends all that is negative, that which degrades one from the state of being spiritual. Only then could the mind and the soul of man transcend the world of relativity, and finally be merged in the realization of the cosmic spirit.

RENUNCIATION

Therefore, in order to achieve such a purpose, it is very aptly said that God is Truth, God is Love. The spiritual quest of man begins with this process of realization of the positive values of existence and their fructification in one's practical life. As already said, the stepping-stones are renunciation, self-denial, purity and devotion to God, who is Truth, who is Love.

The ideal of renunciation is like a burning flame which consumes the moths of worldly desires, cravings and attachments. Real renunciation is not in the habit one wears or in running away from the world, for that is impossible, but it is effected in the mind of the spiritual aspirant, in his attitude towards the world. Renunciation comes from a correct perspective, sense of values, in the judgment of what is permanent, real, to be sought after, and what is transitory, delusive, mean, and, hence, not to be sought after. The difference is that the worldly man is attached to the world of the senses like a slave, but the re-

nunciate is not; the common man or the worldly individual builds his life on the edifice of his vanity, egotism and self-interest which the renunciate does not.

Renunciation of worldliness, not being subject to the strong currents of likes and dislikes, of inordinate attachment to things or values material, of sensuality and vain ambitions, of egotism and self-centredness: that is real renunciation, that is the beginning of spiritual life. The spirit of renunciation is not a negative state of attitude, not something like the peace of the grave, but a condition of extinction of all that is base and corrupt, wicked and vicious, in man. It is a very positive condition of inner fulfilment.

SELF-DENIAL

Similar is the case with self-denial, which is renunciation in practice, and which means discipline of mundane desires, a restraint over the out-going senses, not providing the fuel of gratification to the flame of sensual cravings, not submitting to the dictates of selfishness. Normally, a human being is selfish to the bone, and the ideal of self-denial is an antidote to the turbidity of self-centredness.

From the fulfilment of sensual desires come a lackadaisical lassitude, an inner emptiness, anxiety, and a state of subsequent restlessness; from self-denial come strength, moral courage, satisfaction in being victorious in the struggle over base propensities. From selfishness come meanness of disposition, dislike and hatred of others, apprehension, constriction of heart, and mental agitation; from selflessness, a supreme fulfilment, a glowing sense of understanding, fellowship and helpfulness to others, breadth of vision, purity of heart, and peace of mind. Thus self-denial is a cardinal virtue in the spiritual path.

PURITY

No one can ever hope to know God without purity. Any action which smacks of an impure motive, or is impure by itself, is a fundamental obstacle to one's spiritual progress. Purity comes from incessant self-discipline and prayer to God, who is like a kindly Father, all-perfect, merciful, affable, impartial, an embodiment of truth, love and purity, and to whom one could offer one's heart and soul. This is a very positive conception of personal God.

Prayer can fructify only when man's relationship to God is such an one, for it is very difficult to pray to something which is like a void, or is capricious, or merely a qualitative entity. Through prayer to the Divine, not for the fulfilment of mundane desires, but for one's spiritual growth and devotion to truth, can purity of heart be attained. Prayer is a process of emptying oneself,—the individuality complex, likes and dislikes, notions and convictions, in fact, reducing oneself to a zero,—for only then could divine grace flow into one's heart, filling it with the pristine purity of God's presence.

TRUTH

When one becomes an embodiment of purity, the higher knowledge of truth and love dawns. Meanwhile, the spiritual aspirant has to practise the main ideals of his aspiration,—truth, non-injury and purity, self-control, selflessness and balance of mind. Truth has got to be practised basically in its relative aspect. One tries to sidetrack truth by saying that what is true for one could be untrue for another. But it is not so. If it is one thing for one and something else for another, it is no truth at all.

Truth does not only include truthfulness of speech, but freedom of the spirit from anything that is untrue; it is freedom from deceit, hypocrisy, a neutral assent to something untrue if that suits one's self-interest; it is moral courage to abide by one's inner conviction; it is strength of character, an ability to refrain from bringing harm to someone in the name of truth. If truth causes injury to another, it is not the fault of truth but the fault of the ego of the so-called truth-speaker.

LOVE

Truth is love, and love is compassion, mercy, fellowship. Love, purity, non-injury, unselfishness and self-restraint, are synonymous. Where there are impurity and selfishness, there cannot be true love. In the absence of self-control love becomes morbid. Everything else springs from these ideals. Untruth does not help in the long run. Untruth

disturbs the peace of mind, since, to preserve an untruth one has to maintain a continuous chain of untruths, thus creating a state of anxiety, apprehension. Injury promotes retaliation, impurity a putrid state of mind, absence of self-control restlessness, and every evil springs from inordinate selfishness. Hence the need for practising these virtues.

SINCERITY

Let sincerity be the ringing note of the aspirant's endeavour. There is no room for duplicity in the spiritual path. It is easy to deceive oneself, comparatively less difficult to deceive one's superiors, very difficult to deceive the subordinates, and impossible to deceive God. Therefore, sincerity is the base of every endeavour. The mottoes of a sincere aspirant are: aspire, intensify, sanctify, purify, strengthen, consolidate, detach and attach, —which means, aspire to realize God, intensify the spiritual disciplines, sanctify the heart and mind, purify the lower nature, strengthen the will, consolidate the progress attained or the virtues cultivated, detach the mind from worldliness, and attach it to God or spiritual values.

GOODNESS

It is not so much the time spent in devotions or in thinking of God but rather the effect of the spiritual practices in daily life that is of main importance. A good life is the best spiritual life. Be good and do good is the noblest principle in life. It is easily said but rarely done in a correct way. In doing good and being good, one may be obstreperous, one may try to bandy one's goodness over others, and thus offset all the good intentions expected of it.

Being good and doing good should be natural, not artificial, not being just a 'do-gooder,' not imposed upon but pleasantly felt, not flourished about but silently effected. That is the spirit of being good and doing good. It needs no external prop of acclamation or even acknowledgement. Every nature has two sides, good and bad, the desirable and the undesirable. Man is a mixture of these two sets of qualities. The ideal is not to develop an evil-complex, or a weakness complex, or get oppressed with the idea of not being good, or being a victim of failures, but to try to develop the good qualities, strengthen the higher, positive nature, in order to offset or immunize the grip of the lower nature over oneself.

The light is within you. When the mind is calm, the senses withdrawn, the light flickers a part of its spiritual glory. But it is blotted out again and again by the cross-currents of likes and dislikes, vanity and self-seeking. Hence the need of constant discipline. Aspiration should be followed up with practice, prayer should be followed up with self-effort, ideals should be translated into practical life. That is the way of quick progress. That is the message of the Sivaratri.

May God's blessings be upon all.

'SPIRITUAL AWAKENERS'

I

Behold, awake, stand up !
Be steady, stand firm.
Fight and win the inner battle.
Be master of thyself.
Live not as a slave of senses.
Shake off the yoke of flesh.
Meditate, meditate, meditate.
Regain the Kingdom of Spirit.

II

Pray and wait.
Wait and watch.
Watch and pray.
Vora et labora—
Pray and work.

III

Kill not, steal not, lie not.
Harm not, slander not, lust not.
Revenge not, worry not, regret not.
Fear not, waver not, doubt not.
Delay not to reach thy goal.
Concentrate, reflect, meditate.
Enquire "Who am I?" and know thyself.

—*Swami Sivananda*

Three Basic Virtues

(Sri M. C. Chagla)

[Indian Ambassador to the U.S.A.]

TOLERANCE

The true significance of tolerance is the belief in human dignity and the value and importance of the individual, the most important article in the democratic faith.

The true democrat says that he can never be sure of being right; the possibility of error is infinite. He must, therefore, permit all flowers to bloom, he must permit everyone to experiment with his life. Truth can only emerge from clash of ideas. To crush or curb any is the greatest sin against light.

Tolerance also means sympathy and understanding. The harshest and cruelest thing in life is to judge, and I say this although it has been my profession for nearly twenty years to judge.* What right have I to pass judgments on men's conduct when I do not know all the circumstances that actuated that conduct? How do I know how I would have behaved if I were in identically the same situation ? It is infinitely better to try and understand, and with understanding comes sympathy.

HUMILITY

We are so proud of our success. We attribute it to our wonderful qualities, our ability, industry and a hundred other things. The only thing we forget is the important part chance or the contingent that has played in bringing about our success. We do not realize, or do not choose to realize, that there are hundreds and thousands with far superior talent to ours who fall by the wayside because they did not have our opportunities, or that circumstances conspired against them.

Pride and arrogance are not merely the precursors of an impending fall but, to my mind, they bear witness to an essential cheapness in the man. The most difficult thing to withstand is success. Alcohol may be bad for the bodily health, but success can poison and corrode the soul.

INTEGRITY

Life, whether a man is successful or otherwise from the worldly point of view, must have a certain quality, and that quality can only come from integrity. Integrity does not mean mere freedom from corruption. That is very easy to achieve. I would not think of myself as something wonderful because I am honest and do not accept bribes. That is the least that is expected of me. But integrity is both a quality of the mind and of the soul.

Intellectual integrity is the capacity to be objective and dispassionate in the heat and dust of battle and in the hurly-burly of everyday existence. This is an age of slogans and headlines. One must learn to think for oneself and must have the courage of drawing the logical conclusions of one's thoughts. These conclusions may be very uncomfortable to oneself or to the high and the mighty in the land. But if one has integrity, one must adhere to them.

Integrity of the soul is the dearest and most precious possession that a man can have. It is his faith. It is the star by the light of which he steers his life in fair or stormy weather. I am not a religious man.....But that does not mean that we must not have some principle, some ideal, some light to which we can hold out our hands. We may refuse to bend our knees in any church, temple, or mosque, but in our fundamental loneliness we must be able to turn to some source outside ourselves to whom we can carry our fears and our sorrows, and who can supply the touchstone by which we can judge our actions.

(Courtesy: Bharatiya Vidya Bhavan)

**Mr. Chagla was formerly Chief Justice of the Bombay High Court.*

Gyana Ganga

(Sri Swami Sivananda)

Om Sri Ganesaya Namah
Om Sri Saraswatyai Namah
Om Sat Guru Paramatmane Namah

1. Senses, reason, intuition, Self-realization. Rise above the senses and get at reason. Rise above reason and get at intuition. Through intuition attain Self-realization.

2. "Mint money. Attain power. Kill your neighbour and take his property. Be happy." This is the philosophy of the perverted materialists. This is the philosophy of the devils.

3. "Renounce everything. Serve humanity. Meditate and realize." This is the philosophy of Hinduism.

4. An aspirant who leads the path of Gyana, should possess a sharp, subtle, pure, calm and one-pointed intellect. Then alone he can attain Self-realization.

5. Worship God as your own Self or Atma. This is highest Bhakti. This is Vedantic Bhakti. This is Abheda Upasana.

6. Love your children as your own Atma. This will destroy Moha, or infatuation, or delusion, the cause for bondage. You will have pure love for your children.

7. Know all about life first. Then you will know all about death.

8. The Grecian philosophy deals with rational life; the Christ's philosophy deals with humane life; the Indian philosophy deals with spiritual life.

9. What is the highest thing in Man? Reason. This is according to Grecian philosophy.

10. What is the highest thing in man? Atma or the transcendental Supreme Self. This is according to Indian philosophy.

11. Om comprises all things in the three states of time, past, present and future. It also embraces what is beyond all time.

12. The Reality manifests in the subject in the four states of consciousness, viz, the waking state, the dreaming state, the state of dreamless sleep, and the superconscious state.

13. These four states of consciousness are called the four feet of Brahman.

14. The Jiva (individual soul) whose field of activity is the waking state is called Vaiswanara. He enjoys the gross life. He is the first foot of Atman.

15. The Jivas whose field of activity is the dreaming life is called Taijasa. He enjoys the subtle impressions of the mind. He is the second foot of Atman.

16. The Jiva in the deep sleep state is called Prajna. His ingathered potential consciousness is of the form of bliss. He is the enjoyer of bliss. He is the third foot of Brahman or Atman.

17. The Jiva in this state rests in Anandamaya Kosa (blissful sheath), identifying with the Karana Sareera or causal body. He is in the sheath of bliss, being freed from any agitation or desire of mind. He is in a state of quiescence and peace, being near to the fourth state.

18. In dream the Jiva rests in Hita Nadi. In deep sleep the Jiva rests in Purita Nadi.

19. The Jiva unveiled of ignorance has no separate identity other than the Atman.

20. In the macrocosmic aspect the Atma is the Lord of all, omniscient, controller and indweller of all, the cause for the origin and the dissolution of all beings, and the cause of the preservation of all existence. He is called Iswara.

21. Iswara is associated with Maya. He is the creator, preserver and destroyer of the whole universe. By His Maya Sakti, He performs these three functions.

22. In the cosmic aspect Virat and Hiranyagarbha govern the gross and the subtle parts of the universe. These are the counter parts in the cosmos corresponding to Vaiswanara and Taijasa, respectively, in relation to the individual soul.

23. Virat and Hiranyagarbha are, in fact, aspects of Iswara only.

24. The fourth foot is supreme Brahman which is invisible, unrelated, imperishable, independent, of the nature of pure Self-consciousness,

supreme bliss, peaceful, unitary, and of the fourth state.

25. This Brahman must be realized by constant meditation.

26. This Atman in the verbal form is Om consisting of three letters AUM, which are the three feet. Vaiswanara is A, Taijasa is U, Prajna is M.

27. The transcendental, unitary state of supreme bliss, devoid of all phenomenal existence is the syllableless fourth aspect of Om. It is verily the Atman.

28. By self one should enter the self.

29. Time is not the first cause. Nature is not the first cause. Matter and energy are not the first cause.

30. God alone who is the Supreme Being, one without a second, who is Absolute Consciousness, is the first cause, the cause of all causes and the origin of the universe.

31. Everything else has a beginning and an end. God alone is eternal, beginningless and endless.

32. God created Hiranyagarbha and other gods, the universe. The Jivas also came from Him and are subject to the operation of their Karma.

33. Along with Brahman, the Vedas came into existence, from Him.

34. Brahma propagated knowledge in the world through his mental sons such as Prajapati, etc.

35. God is the blue butterfly, the parrot, the stars, the oceans, man and woman, and all creatures.

36. God pervades the whole universe. He is immanent and He is beyond time and space as a transcendental Being.

37. Creation and dissolution are due to His Maya power, the inherent Sakti of God.

38. Iswara rules and controls the universe.

39. God assumes various forms and appears as the universe.

40. God produces this world and dissolves it like a spider which produces its own threads and withdraws them in itself.

41. Universe is God's own glory (Vibhuti).

42. God is the controller of matter and energy and the Lord of all Gunas (qualities born of nature).

43. Though God is beyond sun and moon, these shine because He shines.

44. God exists as oil in seed, butter in curd, fire in wood.

45. Have devotion to God. Be truthful. Practise self-control and concentration. You can become Brahman.

46. Meditation on Brahman alone brings cessation of delusion and attainment of Immortality.

47. Effort or Sadhana is necessary. Grace will come from God and eventually you can become one with Him.

48. Brahman is partless, free from actions, tranquil, faultless, taintless, effulgent and omniscient.

49. Brahman is one only. He is hidden in all things. He is all-pervading. He is the inner ruler of all creatures. He presides over all actions. All beings reside in Him. He is the witness. He is free from the three qualities of nature.

50. Realize Brahman through self-control, cultivation of positive qualities, concentration, reflection and meditation.

Thus ends Chapter One of Gyana Ganga

CHINESE PROVERBS

If there is righteousness in the heart, there will be beauty in character. If there is beauty in character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world.

The best kind of acquaintance is the acquaintance with each other's hearts.

The beginning and the end reach out their hands to each other.

Without tasting the bitterest, we never reach the highest.

Ideas and Ideals

—A SYMPOSIUM OF VIEWS ON DIFFERENT TOPICS—

REASON

Let us, above all things, take heed that one misfortune does not befall us: let us not become misologues as some people become misanthropes; for, no greater evil can befall man than to become haters of reason.

– Plato

DISCRETION

Discretion is the perfection of reason, and a guide to us in the duties of life; cunning is a kind of instinct that only looks out after one's immediate interests and welfare. Discretion is only found in men of strong sense and good understanding; cunning is often to be met with in brutes themselves, and in persons who are but the fewest removes from them.

—Bruyere

EDUCATION

All students should have some idea of man's common stock of knowledge, for instance, the origin and growth of civilizations, history of the alphabet or of numbers or of science, character and functions of language and the like, and especially the contribution India has made through the ages to the world's culture and civilization. The graduate should learn how to cultivate some spaciousness in his life, no matter what subjects he might have studied.

As a part of his mental make-up, a student should learn to value freedom of thought and utterance, pertinacity in following the argument, accuracy in noting and recording evidence, a judicial temper in approaching controversial questions, a respect for opponents, and a sustained effort to understand them, and, likewise, respect for the individual as the possessor of rights and responsibilities.

—C. D. Deshmukh

BEGINNING OF WISDOM

To avoid various foolish opinions to which mankind is prone, no superhuman genius is required.

If the matter is one that can be settled by observation, make the observation yourself.

Thinking that you know, when, in fact, you do not know, is a fatal mistake, to which we are all prone.

Many matters are, however, not easily brought to the test of experience. The most savage controversies, indeed, are those about matters as to which there is no good evidence either way. In such a case you can make yourself aware of your own bias.

Be wary of opinions that flatter your own self-esteem.

Other emotions beside self-esteem are common sources of error. Of these, perhaps the most important is fear. Fear is the main source of superstition, and one of the main sources of cruelty. Until you have admitted your own fears to yourself, and have guarded yourself by a difficult effort of will against their myth-making power, you cannot hope to think truly about many matters of great importance. To conquer fear is the beginning of wisdom.

—Bertrand Russell

HUMAN RIGHTS

The existence and validity of human rights are not written in the stars. The ideals concerning the conduct of men towards each other and the desirable structure of the community have been conceived and taught by enlightened individuals in the course of history. Those ideals and convictions which resulted from historical experience, from the craving for beauty and harmony, have been readily accepted in theory by man, and at all times have been trampled upon by the same people under the pressure of their animal instincts. A large part of history is, therefore, replete with the struggle for those human rights, an eternal struggle in which a final victory can never be won. But to tire in that struggle would mean the ruin of society.

—Albert Einstein

INQUIRY

Merely because a work is old, it is not good. Nor is a composition censurable because it is new. Wise men, after due examination, have recourse to the one or the other. The fool's mind is guided by the convictions of others.

—Kalidasa

FIVE SAYINGS

1. Talkativeness is an early sign of unwillingness to learn. It will lead you to a final inability to learn anything. Try to be a good listener.

2. Do not get suspicious of people and their motives. Avoid prying into the affairs of people. Do not imagine that the so-called wisdom acquired by you from experience will help people, unless they feel the need.

3. Do not try to attract sympathy to yourself. Be a real person, with a valuation that does not need artificial boosting.

4. There are three qualities that you can develop as you grow older : courtesy, tolerance and integrity, which together make an understanding spirit. By courtesy I mean the ability to put yourself in the place of other people. By tolerance I do not mean an easy-going acceptance of everything, but the capacity to understand the point of view of others. By integrity I mean the wholeness of spirit that does not scour a narrow chamber.

5. As you grow older, self-criticism tends to become blunted.

—James Mackintosh

LIFE'S LESSON

Wisdom is not communicable. Knowledge can be communicated but not wisdom. One can find it, live it, be fortified by it, do wonders through it. In every truth the opposite is equally true. For example, a truth can only be expressed and enveloped in words if it is one-sided. Everything that is thought and expressed in words is one-sided, only the half-truth; it all lacks totality, completeness, unity.

When the Illustrious Buddha taught about the world, he had to divide it into Samsara and Nirvana, into illusion and truth, into suffering and salvation. One cannot do otherwise. But the world itself, being in and around us, is never one-sided. Never is a man or a deed wholly Samsara or wholly Nirvana; never is a man wholly a saint or a sinner. This only seems so because we suffer the illusion that time is something real. Time is not real. And if time is not real, then the dividing line that seems to lie between this world and eternity, between suffering and bliss, between good and evil, is also an illusion.

The Buddha exists in the robber and the dice-player; the robber exists in the Brahmin. Everything that exists is good—death as well as life, sin as well as holiness, wisdom as well as folly. Everything is necessary, everything needs only my loving understanding; then all is well with me, and nothing can harm me.

—Hermann Hesse [in 'Siddhartha']

TRANSMIGRATION

The principle in man that undergoes transmigration is the astral body which consists of the mind, the intellect, the ego, the subconscious, the subtle powers of the senses and the vital force. The body, obviously, cannot accompany the astral body in the next life; it is cast off at the time of death as a worn-out cloth. It is not the Oversoul that undergoes the process of reincarnation, for that is infinite, and the infinite does not experience change of any kind. The individual soul, which is like a wandering spark from a ball of fire, undergoes transmigration only in the capacity of the limited consciousness bound to the astral body by attachment and Samskaras or impressions caused by the play of the three qualities (Sattwa, Rajas and Tamas) of existence.

—Swami Sivananda

ON CURING OF EGOTISM

In normal human relationship,—and here one should exclude the relationship between Guru and disciple—it is not generally apparent that one is able to curb the ego of another by trying to do so. The only purposes it serves are that it helps to confirm the profundity of the ego of the very individual who attempts to cure others of it, and tends to alienate their goodwill by a single stroke,

while making their defect all the more worse by putting them on the defensive. Even the man of best intentions, by doing so, would not get a very much dissimilar result. But the very fact that one tries to do so is a conscious or unconscious attempt at venting one's irritation upon the persons concerned, rather than a genuine desire for their good, for the latter presupposes a deep understanding, compassion and tact, and, surely, it needs no emphasis that no one has ever been improved by being rubbed on the wrong side. Nature is the best educator, the only motive of which man would not question. Means and ends are always interrelated. One cannot do well in applying a negative means for a positive end. The motive of the objective is determined by the character of the means taken recourse to.

—Vox Populi

The Absolute and the Relative

(Dr. S. Radhakrishnan)

If the self is the one, the universal, the immutable, we find in the world a mass of particulars with opposed characters. We can only call it the "not-self," the object of a subject.

The principal categories of the world of experience, time, space and cause are self-contradictory. They are relative terms depending on their constituents. They have no real existence, yet they are not non-existent.

The world is there, and we work in it and through it. We do not and cannot know the "why" of this world.

To ask what is the relation between the absolute Self and the empirical flux, to ask why and how it happens, that there are two, is to assume that everything has a why and a how.

To say that the infinite becomes the finite, or manifests itself as finite, is, on this view, utter nonsense. The limited cannot express or manifest the unlimited. To say that the absolute degenerates or lapses into the empirical is to contradict its absoluteness. No lapse can come to a perfect Being. No darkness can dwell in perfect light.

We cannot admit that the supreme which is changeless, becomes limited by changing. To change is to desire or to feel a want, and it shows lack of perfection. The absolute can never become an object of knowledge, for what is known is finite and relative. Our limited mind cannot go beyond the bounds of time, space and cause, nor can we explain these, since every attempt to explain them assumes them. Through thought, which is itself a part of the relative world, we cannot know the absolute Self.

Our relative experience is a waking dream. Science and logic are parts of it and products of it, too. This failure of metaphysics is neither to be wept over nor to be laughed over, neither to be praised nor blamed, but understood. With a touching humility, born of intellectual strength, a Plato, or a Sankara, or a Nagarjuna, or a Kant, declares that our thought deals with the relative, and has nothing to do with the absolute.

(From "Indian Philosophy")

ON REFINEMENT AND CULTURE

We may suffer, we may fail, we may be forgotten, but we have succeeded, in true sense of the term, if we refuse to be vulgar, mean, or squalid. If anything justifies life, it is nobility, greatness. Man notices our failings, but God sees our strivings. It is obvious that your education has failed you if it does not develop in you a love of severe and sustained thinking, a power of resistance to popular sentiment and mob passion; [you] should be willing to follow truth wherever it leads you and [should] refuse to be forced into action simply because everybody else is doing it.

—Dr. S. Radhakrishnan

Brihadaranyaka Upanishad

(Sri D.S. Krishnaiyar, New Delhi)

Veda means knowledge. Vedas are four in number—Rik, Yajur, Sama and Atharva. They pertain to the knowledge of gods, of Brahman and sacrifices, and prayers to divine powers. Vedas consist of three parts—Mantra, Brahmana and Upanishads, including Aranyakas. The Upanishads are aptly called Vedanta, the end of the Veda. They teach the philosophy of Brahman, the philosophy of absolute unity, the oneness of the subject, the supreme reality. They explain all creations and state that the world consists of name, form and action, and they are the product of ignorance. The object of human existence is the removal of that ignorance by purifying the mind by proper ceremonies by the practice of virtues and Yoga, and by worship of gods and the eventual attaining of the knowledge of Brahman with the help of the teaching of a Guru. As a result of these processes one attains either Krama Mukti, i.e., gradual liberation, or Jivan Mukti, i.e., the dawn of Divine Presence and Grace and Illumination by perfect knowledge of Brahman directly obtained while living.

Brihadaranyaka Upanishad consists of six chapters. It was called Aranyaka because it was imparted in a forest. Brihat means great, since it is a lengthy Upanishad, and Aranya means forest.

CREATION

Om! Whole is that, whole is this,
From whole ariseth the whole;
Take whole from whole,
(Yet) whole remains.

The first chapter speaks about creation. Prajapati was the first born. First he was alone. He looked around. He recollected his previous life and remembered the notion of "I" (individuality). By Tapas he became two. The void before creation was filled by the production of a woman from himself. Husband and wife, the necessary halves for creation, thus came into existence.

Prajapati, under the name of Manu, approached Satarupa, with the notion that she was his wife. Hence from this union men and women were born. In this manner, male and female entities were born in each species of creation. Cow and bull were born; horses and mares, goats and sheep (ewe and ram) were born. Thus he created every living pair whatsoever down to the ants. Prajapati thus created the gods, the demons, diverse creatures, man, the five elements, the five senses, and formulated actions, wealth, sacrifices, etc. He created the four castes and their corresponding guardian deities,—the Brahmanas from his mouth with their deity, Fire; the Kshatrias from his arms with their deity, Indra; the Vaisyas from his thigh with their deity, Vasu; and the Sudras from his feet with their deity, Pusana the nourisher. The earth is said to be the nourisher. We are reminded of the creation of Virat Purusha and the origination of the four castes from the limbs of his body in 'Purushasukta.'

REALITY

The gods did work with the knowledge according to Shastras or scriptures. The demons did work with the knowledge according to natural perception and inference, i.e., according to their wants in relation to objects. The gods were few; the demons were many. There was conflict between them. The former did sacrifice to overcome the latter by the Udgitha, a part of the Sama Veda commencing with the mystic syllable Om.

In the third Brahmana, chapter one, we come across a very important formula of prayer:

"From the unreal lead me to the real.
From darkness lead me to light.
From death lead me to immortality."

Then, in the fourth Brahmana:

"That which is this was originally unmanifest. That manifested itself by name and form. Then he entered the world. Whoever worships any special being, separate from the Totality, does not know. Let a man worship the Totality, for in it all the differences become one." (I: 4-7)

"Whoever worships soul as dear to him, to him is not dear a perishable object. The soul is dearer than son, wealth, gold, jewels, etc., dearer than any other thing, dearer than all." (I: 4-8)

"This they declare to be the knowledge of Brahman, by which men think, we shall become all." (I: 4-9)

The tenth Mantra of the fourth Brahmana is a very important one. This contains one of the famous four Mahavakyas, viz., "AHAM BRAHMASMI," meaning "I am Brahman." This is known as Anusandhana Mahavakya. Brahman is said to be realized by the repetition of this Mantra by the wise aspirant.

Mantra 15 speaks about the creation of the four castes—Brahmana, Kshatriya, Vaisya and Sudra. By Brahma the castes were said to be created for the sake of work, and this work, because it rules all castes by the notion of duty and accomplishes the object of man, has the name of virtue.

In the sixth Brahmana is said: This world is a triad of name and form and work. Speech is the foundation of name. Forms are the objects of the eyes. The eyes are their foundation. Works are self (Atma). The latter is their foundation. The immortal being is concealed by their existence: Life is verily the immortal being, name-and-form-existence. By them life is concealed. The second chapter shows that the soul, the object of knowledge, must be comprehended.

KNOWLEDGE OF BRAHMAN

In the first chapter the difference between knowledge and ignorance is defined. In the second chapter the science treating on Brahman is set forth. This is done in the form of a narrative between Gargya the imperfect man, and Ajatasatru the Sage-King.

The latter explains the nature of the spirit when a man sleeps. There are 72,000 Nadis (astral nerves) proceeding from the heart to every part of the body. During sleep, returning with them, the spirit comes to the heart and sleeps there like a youth or a King or a great Brahmana enjoying supreme bliss.

As a spider proceeds along with its web, as little sparks proceed from fire, so proceed from that soul all organs, all worlds, all gods, all beings. The nearest conception of Him is this—that He is the Truth of truth. The organs are the truth; He is the Truth of them.

Brahman is further explained as the One Reality from whom the world is produced, of whom it consists, and into whom it is dissolved. The world consists of the five elements, i.e., ether, air, fire, water and earth. The name and form are truth. The truth of truth is Brahman. The seven senses (sound, touch, form, taste, odour, mind and intellect) are glorified into Sapta Rishis, the mentally-created sons of Brahma. All become the friends of him who thus knows. All could be sublated by him.

The essence of what has no form, what is immortal, infinite and beyond is the spirit (Purusha) which abides in this universe. The form of the spirit is as a cloth dyed in turmeric, or the smoke-colour of sheepwool, or the red colour of the Indragopa insect, or like the bright colour of the fire-flame, or the white colour of the lotus. These are the modifications of the desires of the spirit. The glory of him who thus knows shines forth.

Now, the definition of Brahman: "He is not this. He is not this." This is the famous 'Neti-Neti' doctrine which eliminates all the non-conscious perishable things from the conscious Being. He is the truth of truth. If it is asked how by these negations the truth of truth is defined, the answer is by the prohibition of any allegation which may be made with regard to the nature of Brahman, such as name, form, action, quality, etc., which must be denied of Brahman. There is no distinction in Brahman. His own nature can in no manner be determined except by stating that every attribute is denied of Him.

KNOWLEDGE OF IMMORTALITY

This contains the teaching of Yajnavalkya to his wife, Maitreyi. He wanted to take to Sannyasa after settling his property between his wives, Maitreyi and Katyayani. Maitreyi wanted knowledge of Immortality rather than be given an account of wealth and property. Yajnavalkya teaches her as follows: "Not, indeed, for the husband's sake is the husband dear, but for the sake of the self is dear the husband. Not, indeed, for the wife's

sake is the wife dear, but for the sake of the self is dear the wife." Similarly, is the case with son, property, etc.

"Behold, not for the Brahman's sake the Brahman is dear, but for the sake of the self is the Brahman dear. Behold, not for the world's sake the world is dear, but for the sake of the self is dear the world. The self is, verily, to be seen, heard, minded and meditated upon. By seeing, hearing and knowing the self, all the universe is comprehended."

As a piece of salt thrown into water is dissolved into mere water, and none is capable of perceiving it, because, from whatever place a person might take water, it would have the taste of salt, so also, behold, the great Being is infinite, independent and knowledge absolute. This shows the homogeneousness of the Supreme Being that pervades the whole universe.

Let us note Sankara's explanations upon the relevant passages in the text. As the appearance of the sun and moon in water is a mere reflection, and nothing real, or as the appearance of red colour in a white crystal is a mere reflection from a red substance and nothing real,—for, on removing water, the sun and the moon only remain, not their reflections, and on removing the red substance, the whiteness of the crystal only remains and not the red reflection,—so also, the elements and the individual souls are reflections of the one Soul perceived so due to primordial ignorance, and nothing real, for on removing ignorance by knowledge, the soul alone remains, while these reflections cease to exist to the enlightened.

The 'Maitreyi Brahmana' has been written for the purpose of stating that that which is independent of ceremonies and the cause of immortality is worthy of explanation. This gives the knowledge of Brahman and pertains to the duties of a Sannyasin. Moreover, since by the knowledge of the soul, the whole universe is known, and since the soul is dearer to everyone than everything else "the soul should be beheld," and, "it is to be heard about, to be minded, to be pondered upon."

THE MADHU DOCTRINE

In the fifth Brahmana, the "Madhu" doctrine has been explained. The earth is honey for all beings. For the earth are all beings honey. Both the immortal, luminous spirit abiding in the earth and the immortal, luminous spirit which exists in this body are honey for all beings, and all beings are honey for them. This is that soul, this is immortal, this is Brahman, this is all.

Water, fire, mind, sun, moon, quarters, Akasa (space), justice, truth,—these are honey for all beings, and all beings are honey for them. Mankind is honey for all beings, for mankind all beings are honey. The soul is honey for all beings, for the soul all beings are honey. This soul is, verily, the lord of all beings. As all spokes are fastened in the nave and the rim of the wheel, thus also all beings, all gods, all worlds, all organs, all souls are fastened in that Oversoul.

It is Brahman who appears in infinite forms from Indra downwards. It is Brahman who has not a 'before,' nor an 'after,' nor a 'beside,' nor a 'without.' This is the soul, Brahman, the perceiver of all. Such is the doctrine. In the next Brahmana is given the list of teachers in succession of this Brahma Vidya.

NATURE OF BRAHMAN

The third chapter is the Yajnavalkya Kanda. The previous Kanda is Madhu Kanda. While the latter exhibits knowledge of Brahman in the form of renunciation, the former establishes it by arguments. The narrative is given in praise of the knowledge of Brahman.

Yajnavalkya was severely tested and questioned by Gargi and other learned Brahmanas in the Court of Janaka, the King of Videha. He came out successful in all the answers and established that Brahman is the last cause of everything. In reply to questions, Yajnavalkya says: Brahman is the witness. He is present in every being. He is the soul which is within every being. For him, who has acquired the true knowledge of Brahman, every work is devoid of attachment; he is above work. Brahman is indestructible. He is not of a gross body; He is not subtle, nor shadow, nor darkness, nor air, nor Akasa, nor senses, nor mind, nor light, nor life nor measurable, nor within, nor without. It does not consume any-

thing, nor does anything consume it. Whoever, knowing the indestructible being departs from this world, is a true Brahmana. This indestructible being, although unseen, sees, unheard hears, unminded minds, unknown knows. On this being, the Akasa is woven and rewoven.

As regards the gods, Yajnavalkya mentioned the maximum and the minimum number of gods. First he mentioned about 3000 gods; then he restricted to 33 gods (eight Vasus, eleven Rudras, and twelve Adityas, and Indra and Prajapati). That was supposed to be only a divine hierarchy. But Yajnavalkya said that ultimately there was only one God (OM).

TRANSMIGRATION

In the fourth chapter we find the teaching of Yajnavalkya to Janaka regarding Brahman. In the course of the discussion Yajnavalkya found Janaka was a self-realized soul.

Yajnavalkya speaks about the highest aim, the highest happiness, in life. He discusses the scale of the degrees of happiness from that of the ideal man to that of one in Brahma Loka (the astral plane of Brahma), traversing through Pitru Loka, Gandharva Loka, the Loka (astral abode) of the ritual gods, the Loka of gods by birth, the Loka of Prajapati and the Loka of Brahma. The sumtotal of happiness experienced up to the Loka of Brahma compared with that of the seer of the Self is like a drop of water compared to the sea. The supreme bliss of one who comprehended himself as one identical with Brahman is incomparable and there is no bliss beyond that. (Compare Brahmanandavalli of the *Taittiriya Upanishad*)

Then the soul's departure after death is described. Having seized all the organs of the body and mind, the soul enters the heart just before death. The entrance to the heart becomes luminous. When thus illuminiated, the soul departs, either from the eye, or from the head, or from any other part of the body.

As a goldsmith taking a piece of gold shapes it into another form, so also throwing off this body the soul enters into a shape which is new and agreeable, and appropriate to the world to which it has reached. This happens in the case of ordinary human beings.

He who is attached to the worldly objects attains the world which he desired and as a result of the effect of the work which he has done in his life time. He goes from world to world.

In the sixth Mantra of the fourth Brahmana in this chapter it is said that in the case of a Brahmajnani whose desires have fled from his heart, or who has no desires, or whose desires are satisfied, or whose desire is his soul itself, his mental organs do not depart from the body; the mortal becomes immortal. Being Brahman, he attains Brahman. It is not explicitly stated what becomes of the subtle body of the liberated soul. It is said in *Brahma Sutras* that the Pranas (vital forces) and the senses of the liberated soul merge in Brahman, and in *Prasna Upanishad* it is said that the sixteen Kalas (the eleven senses and the five subtle elements of such a soul) get merged in Brahman. Accordingly, it may be assumed that this Upanishad also adopts the same view in regard to this matter.

Those who worship ignorance enter into gloomy darkness; into still greater darkness those who are devoted to mundane knowledge. Knowledge here means knowledge of the three Vedas relating to work. Those who pass through Devayana Marga (the path of gods) go to Brahma Loka.

THE KNOWER AND THE KNOWN

Those who attain knowledge of Brahman become Brahman. When a person beholds his own soul as God, as the ruler of what was and what is to be, then he does not wish to conceal his Self from him. Those who know himself as the life of all lives, the eye of eyes, the ear of ears, and the mind of minds, have comprehended the old, pre-existing Brahman. (*Compare Kenopanishad*)

In only one manner is to be seen the being which is eternal, unborn, the great eternal Soul. The epithet 'unborn' excludes all modifications in manifestation. Let the wise Brahmana not meditate on many sounds, for words are embarrassing, because plurality is forbidden. "By Om," meditate on the soul.

This great unborn Soul is the same which abides as the intelligent soul in all living creatures, the same which abides in the heart, though veiled. It is the subduer of all, the ruler of all, the sovereign lord of all beings, the preserver of all, the bridge, the upholder of the worlds, so that they do not go to ruin. In accordance with the word of the Vedas, the three first castes desire to comprehend him by sacrifice, gift, ascetic work and subduing the desires. One who knows him thus becomes a Muni, or a Yogi, who, while yet alive, has obtained liberation. What is comprehended by the Muni is the soul, independent of work, cause and effect, free from worldly attributes, beyond every desire, unborn, undecaying, immortal, of one uniform nature which is knowledge, a self-shining light one alone, without a second, without beginning, without end, not within, not without. This is established by the Sruti (revealed scripture) and by discussion, especially by the conversation between Janaka and Yajnavalkya. It is also established that no work is entered into, or, rather, one does not get bound thereof, if the soul is thus comprehended. Same lists of teachers are given at the end of this chapter.

MODES OF MEDITATION

Whereas in the foregoing chapters the knowledge of Brahman has been explained, in the fifth chapter the modes of meditation on the soul are set forth. These modes, not in variance with the performance of work, lead to a higher and higher state of existence and effect the gradual liberation of the soul from the world. This is known as Krama Mukti.

The Mantra "Om" (Omkara) is the greatest Upasana (worship), or means of meditation. The Brahmanas knew that by this name one knew all that was to be known.

One of the other great modes of meditation is Gayatri. The first foot of Gayatri consists of eight syllables. This denotes the nature of the earth, the atmosphere and the heavens (Bhumi, Antariksha and Dyau). Whoever thus knows the first foot of Gayatri conquers all that is in the three worlds. The second foot of Gayatri consists of another eight syllables. This foot denotes the nature of the three Vedas (Rik, Yajur and Sama). Whoever thus knows conquers all that is conquerable by the knowledge of the three Vedas.

The third foot of Gayatri consists of another eight syllables. This foot denotes the nature of the three vital airs, Prana, Apana and Vyana. Prana is the vital air which goes forward. Apana is the vital air which goes downward. And Vyana is the vital air which causes circulation. Whoever thus knows the third foot of Gayatri conquers all that has life.

Again the Turiya, the fourth foot of Gayatri is the Paro-Raja which sheds rays upon all the dust-born creatures of the universe. Whoever thus knows the fourth foot of Gayatri is radiant with power and glory.

Paro-Raja, Aditya, or the Sun, is the representative of Brahman. Gayatri is founded upon the fourth foot, Paro-Raja. The fourth foot is founded upon Truth. Truth is founded upon Power. Life is verily Power. Gayatri preserves the Pranas (Gayas). Because it preserves the Gayas, it is called Gayatri.

THE TRIAD

A narrative is introduced between Prajapati and his offspring, the gods, men and Asuras (demons). Prajapati instructs them into three mystic syllables: Da, Da, Da. He said to the gods "*Da*—be restrained"; to the men "*Da*— be liberal"; to the Asuras "*Da*—be clement."

Let one learn the triad of restraint, liberality and clemency.

These are the highest of all modes of meditation. For he whose passions are subdued, who is not desirous of gain, and who is merciful, is in possession of all these modes.

As an instance of meditation on Brahman with attributes, attention is directed to the heart. It is said: Prajapati is the heart (Hridaya), this Brahman, this all.

Hridaya consists of three syllables. The first syllable is '*Hr.*' To him who thus knows, the senses and the rest perform their work. The second syllable is '*Da.*' The senses and the rest bestow Dadati (power) on him who thus knows. The

third syllable is *Ya*. He who thus knows proceeds to heaven, i.e., his place.

This Brahman has the object of extolling the Truth, Brahman. And it proceeds to discuss the term 'Satya.' The first syllable is *'Sa,'* the second is *Ti*, and the third *'Ya.'* The first and the last syllables are truth. The middle is falsehood (A-nrita). Falsehood is, on either side, encompassed by Truth. There is, therefore, a preponderance of Truth Falsehood does not hurt him who thus knows.

The Omkara, the triad of restraint, liberality and clemency, the Gayatri, the meditation upon what is Brahman, and what is not Brahman, the fruit of such meditations, the place gained thereby, and the adoration of Aditya, have been set forth in the fifth chapter. The sixth chapter explains the meditation on that which is not Brahman, together with the fruit resulting from it.

By variations in Upasana, some go to the world of gods, some to the world of forefathers (to the moon). They come back to this world after their enjoyment in those regions. Those who do not know these paths take birth as various creatures. Man's transmigration and his descent to the earth by birth are explained herein.

Note: AHAM BRAHMASMI is one of the most famous four Mahavakyas of the Upanishads. This is known as 'Aunsandhana Mahavakya.' This occurs in Mantra 10, Brahmana 4, chapter I, of this Upanishad. This should be remembered and meditated upon. This is the quintessence of this Upanishad.

Vivekachudamani

(Sri Swami Narayanananda)

संसिद्धस्य फलं त्वेतज्जीवन्मुक्तस्य योगिनः ।
बहिरन्तः सदानन्दरसास्वादनमात्मनि ॥४१८॥

418. The enjoyment of the ever-blissful essence of the Atman both inside and outside: this the perfected and liberated Yogi attains as the fruit of his effort.

Notes: संसिद्धस्य=of the perfected Yogi; फलम्=fruit; तु=indeed; एतत्=this; जीवन्मुक्तस्य=of the Jivanmukta; योगिनः=of the Yogi; बहिः=outside; अन्तः=inside; सदानन्द=ever-blissful; रसः=essence; आस्वादनम्=enjoyment; आत्मनि=in the Self.

Commentary: In all states of consciousness, the Yogi, who has attained Self-realization, enjoys perfect bliss. In whichever condition he may be, i.e., in Samadhi, or while engaged in the service of the world, he ever dwells in his real nature, his Atma Swaroop. He does not lose the awareness of the Reality even for a moment, though he may appear to be working, talking, sleeping, as others do.

वैराग्यस्य फलं बोधो बोधस्योपरतिः फलम् ।
स्वानन्दानुभवाच्छान्तिरेषैवोपरतेः फलम् ॥४१९॥

419. Of dispassion, knowledge is the fruit. Of knowledge the distaste for worldly objects is the fruit. By the experience of the bliss of one's own Self one attains to peace. And this is the fruit of "withdrawal" or Sannyasa.

Notes: वैराग्यस्य=of dispassion; फलम्=fruit; बोधः=knowledge; बोधस्य=of knowledge; उपरतिः=aversion; फलम्=fruit; स्वानन्दानुभवात्=by the enjoyment of one's own bliss; शान्तिः=peace; एषः=this; एव=alone; उपरतेः=of withdrawal; फलम्=fruit.

Commentary: The Yogi who is endowed with dispassion for the world attains pure knowledge for his vision is rooted in the Atman. He is not concerned with his bodily comforts or material progress. He attains the knowledge of the Atman by dispassion and withdrawal from sensual objects. Therefore, the perfect condition of dispassion is extolled as emancipation itself in the scriptures. It is both the means and the end. That is why the scriptures have praised dispassion above all. Therefore, the aspirant must possess real, sustained dispassion.

Ashram News and Notes

FOREST ACADEMY

With the arrival of quite a few visiting students from abroad during the month of January, the introduction of a series of highly instructive and erudite discourses by Sri Swami Chidanandaji, General Secretary of the Divine Life Society, into the routine classes of the Yoga-Vedanta Forest Academy, has been widely welcomed as a praiseworthy feature of its teaching programme. A few months ago Sri Irvin Troja, of Trinidad, has taken over as an instructor in Yoga exercises, and is now supervising the morning class together with Sri Swami Krishnananda Jr., who continued to lead the prayers before commencing the demonstration of Asanas and Pranayamas. At times, Sri Swami Chidanandaji supplements the morning class with a discourse on the practice of concentration and meditation, whereas, in addition to the usual afternoon Vedanta class, he is now giving a series of discourses which are based on different questions put to him by the students, in particular, and on the philosophy and the technique of Yoga, in general, covering its various aspects.

During the evening Satsanga, as usual, discourses on *Panchadasi, Bhagavadgita,* and other spiritual topics are given, and the commentaries on the *Upanishads* by Sri Swami Sivanandaji Maharaj and his *Voice of the Himalayas* are read, in parts.

NEW OVERSEAS STUDENTS

The students from overseas who had joined the group of visiting-Sadhaks at the Ashram in the month of January were: Sri James Milroy, of Scotland; martha Nett, of the USA; Jorge Saavedra, of Chile; Margherita Roveda and Julia Boldrini, of Switzerland; Joseph Kuettel, of the USA; and Marie Rhyan, of Australia. (Pleage also see the previous issue)

BIRTHDAY CELEBRATION

The 38th birthday of Sri Swami Venkatesanandaji, an illustrious disciple of Sri Swami Sivanandaji Maharaj, who is virtually the mainspring of the dynamic, world-wide Mission of the Master, was celebrated with due respect and felicitation, on 9th January. Speaking on the occasion, Sri Swamiji Maharaj and Sri Swami Chidanandaji extolled Sri Swami Venkatesanandaji's unique and unparalleled quality of discipleship, unquestioning and self-abnegating spirit of service, his prodigious capacity to turn out a vast amount of valuable work, remarkable gift of attunement to the will of the Master, natural humility, unreserved amiability, sweetness of disposition, and brilliant literary talents. May the noble disciple live long!

HOSPITAL ANNEXE

On 14th January, Sri Swamiji Maharaj declared open the newly constructed double-storied annexe of the Sivananda General Hospital, which will be its indoor ward and also house one of its departments. The annexe has been built partly out of the generous donation given by Raja Ramdev Rao and Rani Kumudini Devi, of Hyderabad.

TYAGARAJA ARADHANA

The anniversary of Saint Tyagaraja, one of the greatest exponent of Karnatik music, was celebrated here on 29th January. The Ashram's evening Satsang had the appearance of a music festival, when a number of students of music, led by Veena-Guru Sri Swami Vidyanandaji, gave performances on the Veena, whereas, a few vocalists sang some compositions of the musician-saint with virtuosic fervour. A party of musicians, led by Sri V. Rajamani Iyer, founder of the Sivananda Sangita Vidyalaya at Delhi, then gave a special performance of Karnatik music, vocal and instrumental. The following were the members of Sri Rajamani Iyer's party: Sri N.S. Nagarajan (Violin), Sri T.M. Usha (violin), Srimati Rajam Krishnamurthy (vocal), Srimati Seeta Narayanan (vocal), and Sri K.R. Alamelu.

Earlier, on 28th, Sri Margherita Roveda and Sri Julia Boldrini, of Switzerland, rendered a few samples of some typical Swiss (in German), French and Italian songs, at the evening Satsanga.

VISITORS

During the month under review, Sri Swamiji Maharaj received a party of about 40 Medical College students of Madras, 12 students of the Besant Theosophical School, Adyar, Madras, and 17 students of the Central Polytechnic Institute, Bangalore. Sri Kashiram Guptaji, of Calcutta; Dr.

D.K. Viswanathan, of the World Health Organization, New Delhi; Mrs. Padayachee, and some devotees from South Africa; Dr. Chandra Bhan Gupta, head of the Sanskrit Deptt., Delhi University; Mrs. Bilgrami, New Delhi; and Mrs. Hilary Perry-Keene, of England now staying at Calcutta, were among those who visited the Ashram in the month of January.

Reports from Abroad

HONORARY PRESIDENT SIVANANDA

Yogiraj Aldo Lavagnini, Founder-General Secretary of the Association Biosofic Universale, Mexico City, has announced that Sri Swami Sivanandaji Maharaj has been made the Honorary President of his institution, in recognition of the great Master's inestimable services to the humanity, contribution to the enrichment of spiritual literature, and providing inspiration and enlightenment to countless seekers of Truth all over the world. Yogiraj Lavagnini is an adept in Yoga and a distinguished astrologer. He is in touch with the Divine Life Society since nearly two decades and has been spreading the message of Sri Swamiji Maharaj in Mexico, in various ways.

SIVANANDA SCHOOL OF HATHA YOGA

There has been one more addition to the Sivananda Schools of Yoga: this time in Rio de Janeiro, Brazil. The School, which is specifically intended, as the name suggests, for training students in Hatha Yoga, was declared open at Rua Siqueira Campos 43-S|724, Rio de Janeiro, by its founder, Sri Jean Pierre Bastion, a disciple of Sri Swamiji Maharaj, on 12th December, 1958. Wide publicity was given about the inauguration programme, which included a demonstration of Yoga exercises, by the local press and television agency. A correspondence course in Hatha Yoga is proposed to be commenced in the near future. The secretary of the School is Sri Fernando Correa de Guama.

VEDANTA CLASS IN MELBOURNE

The main activities of the Melbourne Branch of the Divine Life Society, conducted under the able leadership of Sri Olgerts Kaugerts, are the holding of Vedanta classes, study of the *Bhagavadgita*, training students in Hatha Yoga exercises, and printing and free distribution of literature containing the teachings of Sri Swamiji Maharaj, all of which are being continued with earnest enthusiasm.

SIVANANDA PRESS IN DURBAN

The second anniversary of the Sivananda Press, which prints the literature of the South African Branches of the Divine Life Society, including its two periodicals, was celebrated at Beachen's Hall, Durban, on 16th December, 1958. A two-acre site, on which the DLS Branches are going to build its own Press building, has already been acquired near Durban. It is most encouraging to note that the Branches in South Africa are giving their devoted support to the building fund. On the advice of Sri Swamiji Maharaj, a big cylinder printing machine and a type-setting machine have been ordered to supplement the printing machinery of the Sivananda Press in order to effect a large circulation of the works of the Master. The two periodicals of the South African Divine Life Society are *Path to God-realization* and *Divine Life for Children*.

ANDHRA PRADESH DIVINE LIFE CONFERENCE

The third annual Conference of the Divine Life Society of Andhra Pradesh was held at Vontimitta from 20th to 22nd December, 1958, in which a large number of spiritual aspirants participated. The programme, on the three days, was early-morning community prayer and meditation, followed by Gita Parayana and worship of the Lord, and discourses on various spiritual topics by distinguished speakers at the afternoon sessions which continued till late in the evenings. Among those who addressed the Divine Life Conference were, Sri S. Lakshmayya, who also delivered the presidential address; Sri A.B. Ramakrishna Reddi who was the chairman of the reception committee; Sri K. Chengayya, Sri G. Srinivasa Rao, Sri M. Pitchireddi, and Dr. Hari Sundara Rao.

New Sivananda Publications

AUTOBIOGRAPHY OF SWAMI SIVANANDA, the much solicited treasure-trove, revealing the life-story of a great saint, the secret of his spiritual success, the way he leads his disciples on the path of Truth, the characteristics, predilections, and the inner convictions that have shaped the structure of his mission, and all such other details directly conveyed by the Master himself, is now on sale. (Pp. 236 plus xliv cr.-8vo; Rs. 4)

STORIES FROM *YOGA-VASISHTHA* (second edition) is one of the finest works of Sri Swami Sivananda, which had been out of print since a long time. Giving the essence of the inspiring philosophy of Sage Vasishtha through the means of interesting anecdotes, it is an indispensable guide for all spiritual aspirants. The book is printed out of the donation given by Sri E. Venkateswarulu, father of Sri Om Narayan, of Madras. (Re. 1.50).

SWAMI SIVANANDA, THE SAGE OF PRACTICAL WISDOM: The first part of the book contains ten write-ups on the personality of Sri Swami Sivananda and the ideals he stands for, by Major-General A.N. Sharma (retired) who is in contact with Sri Swamiji since over two decades. The following three parts, covering over 200 pages, give a collection of Sri Swamiji's letters to different aspirants (51 in number), 27 messages dealing on diverse topics and written for various occasions, and a number of sayings embodying the cream of his teachings. (Rs. 3)

SIVANANDA, THE GUIDING STAR: Herein are given numerous articles written by over 100 disciples of Sri Swami Sivananda, which deal on their individual experiences with regard to their relationship with the Master, the various facets of his personality, philosophy and teachings. (Rs. 3)

GEMS OF WISDOM: In this handy pamphlet is compiled the essence of Sri Swamiji's philosophy and teachings given through his priceless sayings. (50 nP)

NINE RAYS OF SIVANANDA is another pamphlet on a comparative study of Sri Swami Sivananda and modern leadership, world religions, psychology, world peace, educational process and such other subjects, as understood by Sri Indrajit Sharma, M.A. (25 nP)

SIVANANDA SUKTI (*Kanarese*): The second edition of Sri Swami Sivananda's *Aphorisms* has been published by the Tasker Town (Bangalore) Branch of the Divine Life Society. (75 nP).

All the above-mentioned works (please also see the fourth cover) are available from Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

Brief Reviews of Publications

WHISPERS FROM ETERNITY by Paramahansa Yogananda (seventh edition); published by Self-realization Fellowship, Los Angeles, California, U.S.A.; pp. crown-octavo 266; $ 3.00.

The late Paramahansa Yogananda needs no particular commendation for his remarkable spiritual service in the States. His *Autobiography of a Yogi*, which has been translated into ten languages and run into several editions, is well-known among all those who are interested in Yoga and Yogis. The publication under review, as appositely titled, is a collection of his meditations, echoing through a mind which had attuned itself to the supernal experiences in the realm of cosmic consciousness. These have been potrayed in exquisitely lyrical prose,—each consisting of only a few lines, and grouped under four sections, entitled: Prayers and Soul Thoughts; Invocations to the Manifestations of God in the Temples of Great Lives; Children's Prayers; and Experiences in Superconsciousness and Messages to Devotees.

PARAMAHANSA YOGANANDA—IN MEMORIAM: Published by Self-realization Fellowship, Los Angeles, Calif., U.S.A., pp. cr.-8vo 124.

In this handy publication are given some graphic accounts of the last days of the Paramahansa, some lighter shades and more humane aspects of his life, the fervent zest of his spiritual mission, the premonitions of death, and, as believed by his disciples, conscious discarding of the mortal coil after having completed his mission in the world, and merging of the holy spirit into the Eternal. The book is profusely illustrated and gives a number of pictures taken a few minutes before the Mahasamadhi of the Paramahansa while he was at a banquet in Los Angeles.

COMBINATORICS (THE SCIENCE OF REALITY) by Arnold and Wilhelmine Keyserling; published by the Birla Education Trust, Pilani, Rajasthan; pp. demi-octavo 105; Rs. 5.00

Here is an interesting work on the spiritual laws of Reality as expressed through the world of matter and objectified consciousness. The authors stress on the possibility of the realization of the laws of truth within oneself and in the phenomena of nature through the means of a disciplined and crystallized understanding and perception. The treatment of philosophy is more after the pattern of scientific investigation, the means of the inquiry being the various objects of the natural phenomena, and one's own mind and senses. The work mainly deals on the philosophical interpretation of life, mind, speech, matter, light and sound.

SANKARA'S TEACHINGS IN HIS OWN WORDS by Swami Atmananda; published by Bharatiya Vidya Bhavan, Chowpatty, Bombay; pp. cr.-8vo 228; Rs. 2.25

This is a standard work on the teachings of Sankaracharya, one of the greatest philosophers of Hinduism, presented in a succinct and comprehensive manner and interspersed with numerous quotations. Swami Atmananda, in the introductory pages, deals elaborately with the life and achievements of Sankaracharya, and then proceeds on to present the philosophy and teachings of the great Advaitin in four sections, dealing on the Pramanas and the place of scriptures; the various aspects of Karma such as the Pravritti Karma, the Nitya Karma, and the Nivritti Karma or the philosophy of Karma Yoga; the practice of worship and meditation, their evolution and categories, the life of Pravritti and of Nivritti; and, finally, the characteristics of the Yoga of Knowledge, the main dialectics of the Vedanta philosophy, and the various steps to its attainment. The author draws his references from Sankara's commentaries on the ten principal Upanishads, the Brahmasutras, and the Gita.

THUS SPAKE RAMANA by Swami Rajeswarananda; published by Sri Ramanashram, Tiruvannamalai, South India; 62 nP.

Swami Rajeswarananda has given in this pocket edition the essence of the philosophy and teaching of Ramana Maharshi within 125 sayings. The accent, as usual, is on the Vendanta philosophy and the realization of the Reality through incessant inquiry of the real nature of oneself.

IN TAMIL

TIRUKKURAL MADHURA - KEERTANAI (First Part) by Sangeeta-sahitya Vidwan Mayuram Viswanatha Sastri; published by Sangeeta Sadanam, 6 Fifth Cross Street, Mandavalipakkam, Madras 28; Rs. 3.25

Tirukkural is an immortal scripture in Tamil literature. The first part of the work is lyrically presented in songs by the author for the inspiration of spiritual seekers. It is a work which brings into the life of the devotee a rare light of peace and harmony, sublime thoughts that ignite the spark of divine aspiration, and give strength and courage to live a life of goodness and godliness.

(1) Sri Ramakrishna (Rs. 2.25); (2) Who is Gandhiji (75 nP); (3) Gandhiji and Jawahar (75 nP); (4) Gandhiji and Vivekananda (Re. 1.25); (5) Architects of Society (Rs. 2); (6) To You, My Son! (Re. 1.50); (7) How to Live (Rs. 3); (8) Asia and World Peace (Rs. 2.50); (9) Independence and Social Reform (Re. 1.25); (10) The Nation and the Language (Re. 1.50); (11) Majini's Sayings (75 nP.): All books by Sri V. Saminatha Sarma; published by Prapancha Jyoti Publications, Pudukottah (South India).

All the books are in simple, chaste Tamil.

The books, dealing with the life and teachings of the saints and sages, who have moulded the

destinies of nations, are inspiring portraits of them, and should be studied by every young man and woman of Tamil Nad. Such a study will act as a spiritual inspiration to mould one's character.

The other books mirror the deeply spiritual culture of India and are highly thought-provoking.

A NEW GERMAN PUBLICATION

INDIEN, GEHEIMNIS UND MYSTERIUM, by Swami Swarupananda; published by Erich-Pierschel-Verlag, Bonn, 4, Troschelstrasse 1, West Germany.

Evidently, this book is the product of one who is in love with India, her philosophy and people. The author states here that he had been always longing to see the East, since it was the cradle of all main religions. Then, upon the invitation from Swami Sivananda, he made up his mind to visit India.

The book abounds in artistical, picturesque descriptions of all modes of life in this country. The hero, namely the author himself, is apt, by virtue of his own character, to meet successfully any situation.

The book describes his travel to many places in and around Rishikesh, where he met fakirs, magicians, real Gurus, false Gurus, astrologers, palmists, simple saints and colourful Sadhus. It speaks of supernatural phenomena, spiritual disciplines and the habits of those who practise them.

The author sees in his Guru, H.H. Sri Swami Sivananda, a realized soul of dynamic force, and grants him all spiritual powers, and also depicts him as the third incarnation of Lord Siva.

Superhuman Achievement

(Comments on Swami Sivananda's "Sadhana" By Dr. Mohammad Hafiz Syed, M.A., Ph.D., D.Litt.)

Swami Sivananda's monumental volume, Sadhana,* is truly a triumph of spiritual scholarship. There is not a single aspect of Sadhana which has been overlooked and not fully treated. Really speaking, it is an epitomized version of all that Swamiji has been teaching through the last one quarter of a century in some form or the other.

In writing this volume Swamiji has fully taken into consideration the complicated human nature and its diversity of taste, talents and tendencies which have a direct bearing on man's moral and spiritual evolution.

As far as I am able to understand the relativity of Hindu Dharma, one system of Sadhana cannot be helpful to all types of men on the scale of evolution. Everyone has to work out one's own Swadharma according to the past Samskara.

Sivananda has made provision for all types and grades of men. Different Sadhana are accepted and practised by members of different denominations (Sampradayas).

While going through some portions of this volume, I honestly felt that it was more of a type of an encyclopaedia of Sadhana than a mere volume of it.

I am also inclined to think that it is a last word on Sadhana, because it leaves nothing to be desired. Every kind of meditation, contemplation, Japa and Kirtan have found its due place in it.

Viewing the three hundred books or so written by the Swami, and large number of his articles, which are found in almost every magazine here in India and abroad, I irresistibly feel that his achievements are superhuman. Swamiji has done great service to the cause of the dissemination of ancient Hindu ideals, which continued political conquest of India during the last thousand years had tended to obscure. No single writer or exponent of Indian thought has done so much of work which he has accomplished. He has done his part of the work and is still doing it. It is up to us now who have any interest in spiritual life to follow the path pointed out by Swamiji.

**A recent publication of the Sivananda Publication League. Pp. 602 Crown-quarto (Rs. 15).*

Sivananda's services to the cause of the Hindu Dharma and universal religion are too great to be expressed in few words.

Swamiji has inspired hundreds and thousands of people in different parts of the world. This publication on Sadhana is an instance in point. It is an all-embracing volume which would hold good for all times to come.

I respectfully suggest that it should be published in Hindi.

Spiritua Aim of Life

[A report of Her Holiness Dharm Deviji's discourse at the Sivananda Cultural Association, Delhi, By Major-General A.N. Sharma (retd.)]

Weekly meetings or Satsangs are now held on every Sunday at 4 p.m. at the famous Bhopendra Hall under the auspices of the Sivananda Cultural Association.

One Sunday, I was particularly impressed by the sincerity and spiritual fervour of the devotees of Sri Swami Sivananda who had gathered here for Satsang. After Kirtan of the Lord's names and songs, Sri Dharm Deviji spoke of the great Divine Mission of our Siva. She said that it was the duty of everyone to become an instrument of the Lord in carrying one's day-to-day work, while mentally remaining in tune with the Infinite. The following is the essence of her discourse:

It is a rare thing to get a human birth. Why waste it in useless pursuits? Let us seek spiritual development and enrichment of life through our own sincere application under the guidance and help of saints and realized souls. Every action should be dedicated to the Lord in addition to our selfless service. We should effect emotional integration through a life of Bhakti or devotion. Concentration and meditation will strengthen our will to become perfect.

This life is meant to effect maximum effort to have a sense of fullness. The real aim of life is to become full, and thus to apply our body, mind, intellect and other senses to progress on this glorious journey—this long and arduous and adventurous journey—towards the Infinite, with a sure belief that we will reach the goal in the end. Let us put to proper use this equipment, our body, mind and senses, so that we may become steady and strong in the spiritual path.

Although the path is sharp like the razor's edge, we must accept it, as its destination is full of spiritual glory. The first thing essential is to have a perfect character. Without control of the senses nothing is possible. Let us, therefore, first have self-discipline. Let us seek help from great spiritual leaders like Swami Sivananda, and begin in right earnest our Sadhana, without which nothing is attainable. Without sincere and sustained effort no progress is possible. Let us not waste time on endless talks but turn our minds within, to seek and find the Lord in the temples of our hearts. This mortal life has to be left one day. Why not try to transcend it mentally now, while we are still in this body, gifted with the power of discrimination ? We must cease to live in the plane of the senses going round and round the material objects, without any real spiritual objective of life. It is, therefore, essential to have a one-pointed aim in life. Pierce the gloom and start on the upward path peacefully and calmly, steadily and with strength of will. Do not be disturbed by the pairs of the opposites. Even-mindedness is essential. Running after worldly desires will lead us nowhere. Sincere struggle in the right path will produce a golden harvest.

SRIMAD BHAGAVAD GITA

Swami Sivananda's most outstanding work on this immortal scripture (containing text, translation and voluminous commentaries, is available from the General Printing Works (Private) Ltd., 83 Old China Bazar Street, Calcutta 1, at Rs. 10 per copy postage extra).

Words of Wisdom

(Swami Sivananda's sayings translated into German by Sri Narayan W. Saraf, Hamburg)

Ein Schuler Swami Sivanandas, Narayan W. Saraf, Leiter der Yogaschule in Hamburg, hat aus den Schriften seines Lehrers die folgenden Weisheitsperlen geschopft, die wir nachfolgend—als Meditations-Worte—wiedergeben. S.

Schule dich in der Sprache Gottes. Seine Sprache heibt: Stille.

‚Ich bin Dein! Alles ist Dein!'—das ist das beste Gebet.

Alles in der Welt hat eine lichte Seite.

Im Mitleid liegt Starke.

Wenn du an einen Tage keine Meditation ubst, wirst du viel verlieren.

Sei gut! Tue Gutes!—das ist gottliches Leben.

Es gibt ein Heilmittel fur alle Leiden: der Name Gottes.

Lebe zum Besten und Gluck anderer, dann lebst du richtig.

In all den zahllosen Formen ist nur *ein* Leben: Gottes Leben.

Lebe, um Gott zu suchen! Lebe, um der Menschheit zu dienen!

Unsterblichkeit ist dein Geburtsrecht. Erkenne dies jetzt und hier.

Ideale und praktisches Leben mussen *ein* Weg sein.

Bessere dich—und die Gesellschaft wird sich bessern.

Teile—und sei selbstlos.

Meditation bringt Licht in dein Herz.

Gluck ist im Innern.

Schau nach innen und erkenne die Wahrheit.

Die Gelehrten reden von Gott, die Weisen leben ihn in ihren Herzen.

In Stille und Zuversicht liegt deine Starke.

Nichts ist, das nicht durch Gottes Namen erlangt werden kann.

Geduld ist der Schlussel zur Selbstverwirklichung.

Erlange Frieden durch Zufriedenheit.

Erfolg im Leben und im Yoga hat seine Wurzel im Charakter.

Religion wandelt den tierischen Menschen um in einen gottlichen Menschen.

Sieh Gutes in allen, sieh Gott in jedem Wesen.

In dir ist der verborgene Gott.

Etwas Wahrheit ist in allem.

Tue das Beste, was du kannst, uberlab das ubrige Gott.

Sivananda's 'Upadeshamala' in Danish

(Sayings of Sri Swami Sivananda translated into Danish by Sri E. Sodring, Copenhagen)

[Continued from the previous issue]

111. Overvind Ladhed ved ASANS, PRANAYAMA og let (SATTUIC) Fode.

112. Glem og tilgiv. Du vil blive guddommelig.

113. Glem det forgangne. Begynd Livet paa ny.

114. Mod modigt Livet. En straalende Fremtid venter dig.

115. Vaer ikke et Offer for indvildte Lidelser og Sygdomme.

116. Medmindre en Aspirant tjener med ATMA-BHAV, lever han forgaeves.

117. Bliv ikke bedraget af Charmen i ydre objekter. Det er en Illusion.

118. Tisk Sindet. Anspor Sindet. Knus Egoet.

119. Naar du overgiver dig til HERREN, er det ikke nodvendigt for dig at passe paa dig selv.

120. Vaer staerk. Vaer modig. Intet kan hindre dig.

121. Saet HERREN paa Tronen i dit Hjerte.

122. Vaer en Helt i den indre Kamp.

123. Hav Maalet i Sigte. Udbred, hvad der er rigtigt.

124. Respekter alles Syn, Meninger og Folelser.

125. Der er noget sandt i alting.

(To be continued)

TITLE AWARDS

Sri Swami Sivanandaji Maharaj has awarded the following titles to those mentioned below, respectively:

ADHYATMA RATNA

Sri Guruswami Iyer, Kumbakonam; Sundar J. Potdar, Virnagar; Ram Nivas Sharma; Prof. B. S. Mathur, Ghaziabad; Justice J. R. Mudholkar, Nagpur; R. V. Naidoo; Parthab; P. M. N. Swami, Bombay; Rasikbhai Suthar, M. Venkataswamy, B. S. Ethirajulu Naidu, Sachidananda Sinha, Somnath Sahaya, N. K. Thirumalachari, M. Parvathi, S. Sankara Iyer, and Kannikeswara Iyer.

ADHYATMA JYOTI

Sri P. V. Narasinga Rao, and Venkatesa Sastrigal.

KARMA YOGA VIRA

Sri A. R. Shah, Aswin K. Raval, Krishnadev Prasad, Suraj Prasad, Ramesh Prasad, A. C. K. Ramaswami Chettiar, A. P. Venkatachalapathy, Sundar J. Potdar, and Hirabhai G. Adhwaryoo.

SEVA RATNA

Sri Ramji Dwivedi, K. Kamalavalli Ammal, Venkataraman, Sainath, M. D. Ajmera, B. H. Dagli, H. M. Tolia, B. V. Ajmera, Dr. M. Buch, K. K. K. Dabhi, Aswin K. Rawal, Ramjibhai, Nathabhai, Lakshmanbhai, Santosh Kapoor, Ram Piyari, P. Ramakrishnan, and Aruna Mudholkar, Nagpur.

SRADDHA RATNA

Sri Lalit Mohan, Amritsar; Tarakeshwar Prasad, Vinoy Krishna, Kanakasabapathy, C. N. T. Arasu, B. P. Vinayagamurtny, Peetambaram, Khimji Kanji, Satya Prakasha Sareen; and Prof. Huston Smith, St. Louis.

YOGIRAJ

Dr. Jose T. Fernandez Jane, and V. Olshansky.

YOGA ASANA KUSHALA

Sri N. Ramachandra Rao, Pattammal, K. Devaki, P. V. Krishnan, N. Ramaswamy, A. A. Ariyanayagam Pillai, Sardar Gulzar Singh, Sohini Mehta, Gayatri Devi, A. P. Rajan, S. Das; Vatt, Cambodia; Indira Devi, California; Hart, T. Kishore, Jai Prakash, Swami Kedarnath Giri, Vidwan Kandaswami, Vijaya Kumar Nagia, Shivarup Tiwari, Kanhu Charan Panda; Marianne Sollinger, Montreal; Krishna Chandra Gupta, Michael von Radloff; Bholanath, Amritsar; Bhikku Charas Shuddhacharya, Thailand; Bhaja Ranga Bali Chaubey; Krishna Chandra, Sitamau; Ram Rup Tiwari, Gwalior; and Beatrice Vigo, New York.

CHITRA KALA KUSHALA

Sri Ranjana Sharma, Archana Sharma, Manak, P. Viswanathan, Muthukrishnan, K. K. Sareen, Vimala Devi, Madhukar S. Kulkarni, A. S. Krishnamurti, and Lalit Mohan.

KAVI RATNA

Sri K. Devaki, Mithalal Mathur, Kameswaramma, Saligram Goswami, K. R. Pathak.

SANKIRTAN JYOTI

Sri Sumati, Mangalamma, Anasuya, Bharati, Madanavalli, Vijayalakshmi, Ashwin K. Rawal, Kamala, Sadasivananda, Kunjamani Bhagavatar, Gemini Balakrishnan, Chandrachudan, and Sohini Mehta.

SANKIRTAN RATNA

Sri A. V. Narasimha Rao, Sashi, Kiran, Sarada, Sushila, Sneha, Sudarshan, Vijaya Ramanathan, and Uma Chopra.

DIVYANAMA SANKIRTAN JYOTI

Sri A. V. Kuppuswami, M. R. Nagasubrahmanian, P. Subbaraman, A. Krishnamurthi, K. S. Subrahmanian, N. Ramasubbu, Krishnan, Ratna, Ayyamani, Venkatesan, S. Ramasivan, N. Srinivasan, K. Srinivasan, C. S. Swaminathan, P. Venkataraman, N. Sivaramakrishnan, N. Chidambaram, R. N. Moorthy, N. A. P. Swamy, S. Ramakrishnan, Vishnu Somayajulu, P. S. Ramachandran, R. K. Moorthy, Ranganathan, Balasubramaniam, R. Viswanatha Iyer, Lalita, and Saraswati Krishnamoorthy.

VAINIKA JYOTI

Sri Maithili, Kamala Mani, V. Raghuraman (*Bhushan*), Madhavananda, Sivananda Hridayananda, Rajalakshmi, N. Venkatarama Iyer, Sulochana, Nirmala, Tara, and Mohana Lakshmipathy.

TABLA JYOTI

Sri Lalit Mohan Joshi, Bhimtal; Siva Lal, Abdul Qadir Khan, Brahma Swaroop, and K. Devaki.

GHATA JYOTI

Sri M. Poovalingam, Chaganlal, Alangudi Ramachandran (*Vadya Praveena*), and D. Ramulu.

MRIDANGA JYOTI

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SIVARATRI AT SIVANANDANAGAR

The sacred Sivaratri will be observed at Sivanandanagar on March 7-8. The occasion is the most important annual religious observance for the worshippers of Lord Siva, and also is symbolic of spiritual aspiration, self-discipline and dedication to the ideal of mental renunciation and a life devoted to truth, purity, non-violence, auspiciousness. There will be an all-night worship at the Viswanath Mandir, with Laksharchana, Abhisheka, chanting of Rudra-chamakas, besides chorus Akhanda Kirtan of "Om Namah Sivaya" Mantra, at the Viswanath Mandir. The function will end with final Arati at the early dawn.

Devotees of the Lord are cordially invited to participate in the worship here (with prior intimation) on the night of March 7-8. Worship also will be offered on behalf of those who are unable to come, on request. The Viswanath Mandir is a unique centre of worship which is open to everyone, irrespective of religious distinction.

WELCOME TO YOUR SPIRITUAL HOME

From the nucleus of the four-room *Ananda Kutir*, where Sri Swami Sivanandaji Maharaj inaugurated his Divine Life Mission nearly 25 years ago, Sivanandanagar has now grown into a world-wide organization of dynamic spiritual activities, with numerous departments and residential quarters, where students of Yoga from various parts of India and the world at large pursue their respective paths of evolution under expert guidance, and live in the saintly company of Sri Swami Sivanandaji Maharaj. Many spiritual seekers, who spend their holidays at Sivanandanagar and some of whom who have settled down here after retirement, have built their residential quarters in their own names or in the memory of their relations. Anyone is welcome here to construct their rooms (a single room costs Rs. 2,500) and extend their home into the spiritual abode of Sri Gurudev. Details for construction of rooms have been published in the July 1958 issue of *The Divine Life*, and could be obtained from the Secretary, Divine Life Society.

Edited and published by SRI SIVA PREM for the Divine Life Society and printed at the Yoga-Vedanta Forest Academy Press, P.O. Sivanandanagar, Rishikesh (Himalayas).